

The unhappy Birth, wicked Life, and miserable
Death of that vile Traitor, and Apostle,

Judas Iscariot;

Who, for Thirty Pieces of Silver, Sold and
Betray'd his LORD and MASTER

JESUS CHRIST.

S H E W I N G,

- I. His Mother's Dream after Conception, the Manner of his Birth, the evident Marks of his future Shame.
- II. His Parents, inclosing him in a little Chest, throwing him into the Sea, where he was found by a King on the Coast of *Iscariot*, who called him by that Name.
- III. His Advancement to be the King's Privy Counsellor, how he unfortunately killed the King's Son.
- IV. He flies to *Joppa*, and unknowingly slew his own Father, for which he was forc'd to fly a second Time.
- V. Returning a Year after, he marry'd his own Mother, who knew him to be her own Child by the particular Marks he had, and by his own Declaration.
- VI. And lastly, seeming to repent of his wicked Life, he follow'd our Blessed Saviour, and became one of his Apostles; but after betray'd him into the Hands of the Chief Priests for 30 Pieces of Silver, and then miserably hang'd himself, whose Bowels drop'd out of his Belly.

In which is included

A short Relation of our Redeemer's Sufferings.

Also, the Life and Miserable Death of

PONTIUS PILATE,

Who condemn'd the Lord of LIFE to Death.

Being Collected from the Writings of *Josephus*, *Eusebius*, *Sozomenus*, and other Ecclesiastical Historians.

In PROSE and VERSE.

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T O T H E
R E A D E R.

WHAT here is writ, pathetically shews,
Young Judas's strange and most stupendious Birth,
It tells his Parents Sorrows, Griefs and Woes,
For (what they knew) his sad untimely Death?
With Projects vain, they strove t' anticipate
The Thing that was decreed, by certain Fate.

Inclos'd in Wood, amidst impetuous Waves,
Where rowling Billows rapidly do run;
Where many Thousands find untimely Graves,
There was the Infant left to be undone:
But, lo! a Royal King the Child did find,
And prov'd a Father generous and kind.

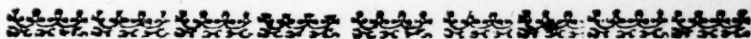
But when at Age, the King's dear Son he kill'd,
And then escaped to his Land unknown;
Where by his Hands, his Father's Blood was spill'd,
And wedded's Mother, when the Crime he'd done.
Then turn'd Disciple; but yet after this,
Betray'd his Blest Redeemer with a Kiss.

This is the Argument of what I write,
Concluding with the Manner of his End,
The various Griefs and Passions I indite
Of Christ, who proves our best and dearest Friend:
May no such Judas ever interpose
To sell (as he was told) the Church, his Spouse.

T. G.



THE HISTORY of JUDAS, &c.



CHAP. I. *Of the Parents of Judas.*



THE Father of Judas was one *Michabeus*, a worthy Merchant, being of the Tribe of *Issachar*, who was betrothed to one *Berenice*, a beautiful and rich Maiden living at *Hierapolis*; but after the Nuptials were solemnized, after the Jewish Custom, he brought his Spouse home to *Joppa*, his own Habitation, where they lived very happily together, and she soon after conceived: But one Night she dreamed, that the Child she then went with, should be that perfidious Wretch, who, according to the several Prophecies of the Prophets, should betray the blessed Lord and Saviour of the World; which frightful Dream, so disturb'd her, in her Sleep, that she was very restless, insomuch that she awak'd her Husband in a great Sweat and grievous Agony; and he being very much troubled at her Perturbation of Mind, asked her, *What it was that had so affrighted her in her Sleep?* To whom she reply'd, weeping bitterly, *That in a Dream it was reveal'd to her, that the Child which was now in her Womb, should bring upon their happy State and Prosperity, a great deal of Misery and Trouble, in that it should be the Person who was to fulfil the Predictions, of betraying the sacred Lord of Life and Glory, for which treacherous Deed, a most heavy Judgment would lie upon his Head.* At this Narration the Father was as much troubled as the Mother, who after a tedious Consultation, in so great an Exigency, concluded to prevent this ominous Dream, by destroying the Child, as soon as born.

CHAP. II. *The Birth of Judas.*

NOW when *Berenice's* full Time was come that she should be delivered, she brought forth a Son which was two Years before the Birth of our Saviour, which according to *Butchler's* Computation, was in the Year of the World 1969. The Child was very beautiful and of a lively Aspect, and by it's comely Features, was so triumphing over the Parents tragical Dream, that they in a Manner repented of what they had consulted to do: However, to avert the Judgment which hung over it's Head, in Case it should live to grow up, and betray the Saviour of the World, as it was ominously presaged to his Mother, his Parents were a fresh bent on their inhumane Resolution; whereupon a Box was provided for that Purpose, and being brought to them, as they were putting the Child into it, the innocent Smiles from the Child, drew Tears from the Father and Mother, who after kissed him, and then nail'd him up, and by a faithfull Servant whom they could intrust, it was convey'd privately to a River, and thrown in. Now to conceal the intended Murder, the Parents after Baptism, pretended they had sent it to Nurse afar off, and about a Month or two afterwards gave out it was dead, and seemly shew'd a great deal of Grief for the Loss of their Infant, which so blinded the Eyes of their Friends and Relations that there were never any further Enquiry made about it, for they being married and in a flourishing Condition, able to maintain Children, with other Circumstances, made them all suppose no otherwise than as they had reported it. However the Eternal Decree of the most High cannot be frustrated; their Intent of privately destroying the Infant, could not avert the Eternal Purpose of what God had ordered to come to pass; for altho' the Parents of *Judas* thought he had been drowned, yet it happened otherwise, for one *Valerius*, a Roman Consul, or King of the Island of *Iscaiot*, who having built a large and spacious House on a Mountain, near the Bank of the River, that he might behold the Ships sailing espy'd a little Chest floating upon the River, and supposing some Ship was cast away, sent out a Boat to take it up; no sooner was it brought to him, and opened, but to their great Surprise they found an Infant wrapt in soft Garments, the Chest was lin'd with Oyle-Cloth, with some Food in it, that if it came safe to Hand, it might

might be preserv'd, and on his Breast was written, *Your Judas is my Name*, to which the Prince added *Iscariot*, the Name of the Island where he was saved, but from whence he came, or whom he belong'd to, they knew not: However, a Nurse was provided, and a strict Charge given her to be very tender over him. In a short Time after the Child waxed strong and healthful, and had a very beautiful Complexion, which indeed rejoiced the Monarch's Heart; so that when it became 5 Years old, he took the Child home, and put it out to School, and made as much of it as his own Son; for he had a very winning Behaviour and Countenance, which incited all, where ever he came, to love and respect him to a very high Degree.

C H A P. III. *The Education and Preferment of Judas, and how unfortunately he kill'd the King's Son.*

JUDAS being put to School, his Inclination to Learning, incited the Prince who found him, to spare no Cost for a liberal Education, insomuch that he profited very much in good Literature, being excellently well skill'd in the *Greek* and *Latin* Tongues, and well read in Philosophy and Mathematicks; and having completer his Juvenal Studies, he was belov'd by all the Priests and the Nobility, so that the King did make him a Companion for his own Son; and when he arriv'd at Years, he made him one of his Council, and at last making him his only Favourite, he advanced him to the greatest Places of Honour and Profit; in which Places he became not a little rich, and by his gentle Conversation, got a great Deal of Credit and Reputation wherever he came: besides, having a great Influence over *Valerius* in his Affairs, he got a great Deal of Honour and Fame in soliciting for the People, in Business relating to his Master's Jurisdiction, in which he was always successful. But all this while *Judas* could not tell his Origin, for hitherto, which was now above twenty Years, he could not tell who was his Parents, where he was born, nor how *Valerius* came to be his Foster-Father: However, for his Tenderness in bringing him up from a meer Infant to those Years, he was very obliging and dutiful to him, which greatly won the Affections of *Valerius*. It so happen'd, that the King's Son and he going to a Merriment out of Town, they happen'd to have some Difference, which they both resented, and Words arising, they drew their glittering Swords,

made of the finest Steel, and making some Passes at each other, the King's Son was slain, and there left weltering in his Purple Gore : Upon which Judas made his Escape on Board a Ship, and arrived at Joppa, where his own Parents liv'd.

C H A P. IV. *How Judas was intreated to wait on a Gentleman, and how unfortunately he killed Machabæus, his own Father.*

JUDAS liv'd not long without a Place, for being tall and handsome, he was persuaded by a Gentleman to be his Footman, where he staid some Time, before he committed another most heinous Crime, which happened in this Manner : The Gentleman's Lady having been walking, not far from her own Habitation, for the Benefit of the Air, she espy'd a lofty Building, very pleasantly situated near a pleasant Spring, with fine Gardens, and curious Orchards, and Abundance of all Sorts of Fruit Trees, loaded with the most pleasant Fruit she ever had seen ; she being desirous of some of the Fruit, call'd Judas, and gave him Money to buy her some ; he accordingly went to the Place, and resolved to steal some of them and to save the Money for himself ; so going over the Wall into the Orchard, he was espy'd by the Gentleman who was his own Father, who went to secure him ; at which they fell to Blows, and Judas getting the old Man under him, stabb'd him to the Heart, and left him bleeding on the Ground : He no sooner had committed this inhumane Murder, but he fled from his Habitation, and wander'd about like a Vagabond upon the Face of the Earth, for he knew not where to go.

C H A P. V. *How Judas returning in a Year's Time to Joppa. went and courted his own Mother. and married her ; and how she knew him to be her Son by the Marks she had perceived at his Birth.*

ABOUT a Year's Time after, Judas returned to Joppa, and finding he was not known in that Town, settled himself to Business, and gained the Esteem and Love of most People, and was of very great Repute, having given himself another Name. His Father, whom he had slain, had been dead above a Year, he went and courted his Widow

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dow, which was his own Mother, who gave him Incouragement, and, in a little Time after, gave her Consent to be his lawful Bride : The Marriage Rites being over, they lived together in Love and great Plenty, until one Morning, he arising out of Bed, and putting on a clean Shirt, she, to her great Surprize, was astonished to behold that fatal Cross and Gibbet ; for, by those Marks, she knew he must needs be her own Child that was sent a Drift in the little Chest : whereupon she examined from whence he came, who was his Parents, and what was his Name ; for, said she, when I behold that Cross and Gibbet, it puts me in Mind that you are my Child. Truly, my Dear, I cannot tell who were my Parents, or from whence I came ; but, be they whom they will, they were most unkind, for I was flung into the Sea, and taken up by a King on the Coast of *Iscariot* ; *Judas* was I named by my unkind Parents, to which the King added *Iscariot* : I was greatly beloved by him, and was made chief Minister of State, but I unhappily kill'd his Son, from whence I fled to this Town ; where I was not long 'till I kill'd your Husband, and sometime after I married you ; this is all the Account I can give you. She from his very Words was confirm'd of her Supposition, and immediately burst out into Tears, and from that Time she made a Resolution, by solemn Vows, never to be carnally concerned with him again ; exhorting him to lead a new Life, which, to all outward Appearance, he did : His Mother still knowing what greater Ills would befall him, did not acquaint him of his fatal Doom, in betraying of the Son of God. They lived together 'till our blessed Saviour Jesus Christ appeared on the Earth.

CHAP. VI. *Judas being made an Apostle, betrays his Lord and Master Jesus Christ, who afterwards went and hang'd himself.*

AFTER this, *Judas* hearing of the Fame of our blessed Saviour Jesus Christ, and having a Remorse of Conscience for what Wickedness he had done in his Life-time, but more particularly for the Murder of his Father. He, by his Mother's Persuasion of desiring him to take up and amend, followed our Saviour, and in Process of Time became one of his Apostles. For it happen'd that Jesus came that Way, *Judas* seeing many of his Miracles, and hearing what he Preach'd, mightily admir'd his Do-

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Strine, and was so Zealous a Professor, that our Saviour admired him; (although our blessed Lord knew before that he was to betray and sell his Life) yet he admitted him a Disciple: And when he had chosen his Twelve to be as it were the Foundation of his Church in future Ages, he honoured them with the Title of Apostles, as being to be sent to preach in his Name the Gospel throughout the World; and through his Honour they had this Advantage above the rest, in being as it were his Disciples, and liv'd with him in the same House. Among these Twelve was Judas Iscariot elected, who, above all the rest, covered to carry the *Aga* or Purse, for the Lucre of pinching the Money: And soon after our Saviour had made his Choice, he led them up to a Mounain, being followed by great Multitudes of People, and there made that famous Discourse call'd the Sermon on the Mount, *Matth.* Chapters v, vi, vii.

Our blessed Saviour having finished his many miraculous Works, and great Wonders, for the confirming all his Apostles, Disciples, and other Followers in the Faith; and the Time drawing near for the Redemption of all lost Sinners, by shedding his most precious Blood on the Cross, commanded his Disciples to prepare themselves for the Passover, to which solemn Feast it was but two Days; and furthermore declared the great Desire he had to celebrate it with them, before he instituted his Divine Supper.

The Redeemer of the World sat down with them, and, knowing what Judas had done, he said, *Verily, one of you shall betray me.* At which Words the Apostles were very sorrowful; and began every one to say to him, Lord, Is it I? He reply'd, *He that dippeth his Hand with me in the Dish, the same shall betray me.* The Son of Man goeth, as it is written of him; but wo unto that Man by whom the Son of Man is betrayed; it had been good for that Man he had never been born. Then Judas said, *Master, Is it I?* Jesus answered, *Thou hast said.* And then Judas had no sooner received the Sop, but the Devil entered into him, and he left our Saviour and his Disciples, and went to the Jews, with whom he bargained to betray his Lord and Master for Thirty Pieces of Silver; withal, telling them, *That he whom he kissed, was he whom they were to take.* So our Saviour shortly after going into the Garden of *Gethsemane*, according to his usual Custom, to pray; after he had done, being exceedingly afflicted with Grief, he cometh

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to his Disciples, and found them asleep, and saith unto *Peter*, What, could ye not watch with me one Hour? Watch and pray, that ye enter not into Temptation: The Spirit is indeed willing but the Flesh is weak. Then he went away again a second and third Time, and prayed, saying, O my Father, if this Cup may not pass away from me, except I drink it, thy Will be done. Then cometh he to his Disciples, and said, Sleep on now, and take your Rest; behold, the Hour is at Hand, and the Son of Man is betrayed into the Hands of Sinners. Rise, let us be going: Behold, he is at Hand that doth betray me. He had no sooner done speaking to them, but *Judas* appeared at the Head of a great Number of People, armed with Clubs and Staves, and boldly approaching our Saviour, treacherously kiss'd him, saying, Hail Master, and kissed him. Our Lord reply'd, *Judas*, betrayest thou the Son of Man with a Kiss? And then went to meet those that came to take him, asking them, Whom they sought? with so powerful a Voice, as made them fall to the Ground; but nevertheless he surrendered himself to those wicked People's Power, which God had given them. And altho' *St. Peter* drew his Sword, and cut off the Ear of *Malchus*, the High Priest's Servant, yet so far was our Saviour from making any Resistance, that he instantly healed his Wound, and reprimanded the Apostle.

Our Lord then being secured in the Hands of the Jews his Disciples fled from him, and left him alone; so being carried before *Annas*, Father in Law to *Caiaphas*, who was High Priest that Year, there the Chief Priests were Assembled to form his Accusation, and to suborn false Witnesses upon this Occasion. At length Two false Witnesses came, who wore that our Saviour said, I am able to destroy the Temple of God, and to build it in three Days. To which our Saviour made no Defence. But being ask'd Art thou Christ the Son of the Blessed? He answered and said, I am: And ye shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. Then the High Priest, having heard his Words, rent his Cloaths, and said, What need we any further Witnesses? Ye have heard the Blasphemy, what think ye? And they all condemned him to be guilty of Death. So that our Saviour being led to *Pilate*, array'd in a very gorgeous Robe, who would have had him releas'd; but the People cried, Crucify him; and accordingly being sent to Mount *Calvary*, he was there Crucified.

This *Judas* was surnamed *Iscaiot*, from a little Town or

or Island in *Judea*, where he was found, and also from being cast by the Waves upon that Coast, when he was thrown into the Sea to be drowned; or else so called by the *Evangelist*, to distinguish him from *Judas Lebbeus* who is the same with *Thaddeas*, one of the Twelve Apostles.

But after the dismal Tidings of Christ's Death and Passion came to *Judas Iscariot's* Ears, he went and flung down the Thirty Pieces of Silver he had of the *Jews*, and hang'd himself; likewise, before he was cut down from the Tree, his Bowels burst out of his Belly. Thus wickedly lived and died the impious *Judas*, who having sinned beyond Aggravation, and committed one Villany (in betraying the Lord of Life) which cannot be expiated: And is charged you see, by Authentick Historians, with the Murder of his reputed Brother, Parricide of his Father, and Incest with his own Mother. Moreover, that *Judas*, who was born in the Reign of *Augustus*, hang'd himself, that he perish'd in the 5th Year of *Caligula*, we shall not raise a Doubt, although *Jansenius* discoursing the Point, produceth the Testimony of *Theophylact* and *Euthymicus*, that he died not by the Gallows, but under a Cart-Wheel; and *Baronius* also declares, that this was the Opinion of the *Greeks*, and derived as high as *Papias*, one of the Disciples of *John*; although how hardly is the Expression of *St. Matthew*, reconcilable unto that of *St. Peter*, and that he plainly hang'd himself, with that, *falling Headlong, he burst asunder in the Midst*, with many other, as the learned *Grotius* plainly doth acknowledge; and although, as he also urges the Greek Word *Apigaxito* in *Matthew*, doth not only signify Suspension, or pendulous Illaqueation, but also Suffocation, Strangulation, or Interception of Breath, which may arise from Grief, Dispair, and deep Dejection of Spirit; in which Sense it is used in *Tobit* concerning *Sarah*, where, as *Junius* saith, *Ita tristata est ut strangulationa promeritur*; and so might it happen from Horrour in Mind unto *Judas*: However, these be Criticisms, we are not bound to adhere to humane Testimonies, but believe the Fate of *Judas* to be according to the Scripture delivers it to us.

There are those that are so particular, that they acquaint us with the Manner, as that it was done with a Cord, as *Antiochus Laurensis*, that it was done on a Fig-tree at *Beda*. Some acquaint us with the Time it was done, viz. The next Day after he had given the Kiss, so *St. Chrysostom* says

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says his first Homily; but there are Two, that is, *Euthymus* and *Oecumenius*, that tell us, that the Hanging did not kill him, but that either the Rope broke, or that he was cut down, and afterwards cast himself Headlong, as it is related in the Acts.

The Life and Death of Pontius Pilate, under whom our Blessed Lord and Saviour JESUS CHRIST suffered.

P*ONTIUS Pilate* came of worthy Parents in the City of *Rome*, where he was born and brought up in a liberal Education, and being preferr'd in the Army, for his signal Services abroad, in Defence and Honour of the *Roman* Empire, he succeeded *Valerius Gratus* in the Presidentship of *Judea*, where he resided Governour for Eight Years; and then in the Eighth Year of his Government, Christ was delivered up to him by the *Jewish* Rabble; but he knowing that for Envy they did accuse him, he seemed the more willing to release Christ, by asking them, *Whom would ye that I release unto you, Barabas, or Jesus, which is called Christ?* For it was a Custom for the Governour to release at the Feast, unto the People, a Prisoner, whom they would. Moreover, when he was set down on the Judgment-Seat, his Wife sent unto him, saying, *Have thou nothing to do with that just Man, for I have suffered many Things this Night in a Dream because of him.* Which Message made *Pilate* somewhat fearful and cautious, and still he seem'd to release Christ, but the Multitude was the more for having him Crucified, saying to *Pilate*, *If thou let this Man go, thou art not Cæsar's Friend, who so maketh himself a King, speaketh against Cæsar.* At this Threatning he delivered him up to be Crucified, and as he could prevail nothing, but that rather a Tumult was made, he took Water and washed his Hands before the Multitude, saying, *I am innocent of the Blood of this just Person, see ye to it:* Likewise *Pilate* wrote this Title, which was put on the Cross in *Hebrew, Greek, and Latin*, which Writing was, **JESUS OF NAZARETH, THE KING OF THE JEWS.**

Two Years after the Death of our Saviour, for killing the innocent *Samaritans*, he was removed from his Office by *Vitellius*, President of *Syria*, another being substitute in his Place, and was carried Prisoner to *Rome*, to purge himself before the Judgment Seat of *Cæsar*, of the Accusation laid against him by the *Samaritans*; but before he arriv'd

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arrived at *Rome*, *Tiberius* was dead, and *Caius* was constituted in his Place. It is likewise to be noted here, that when *Tiberius* was alive, he was certified by *Pilate* from *Jerusalem*, where he governed under the *Romans*, of the Miracles of Christ, of his Fame, and of his Life and Doings. *Pilate's* Letter was shew'd to the Senators, and *Pilate* was blamed and reprov'd, in that he suffer'd Jesus to do any Miracles without Consent of the Senators. However, in the Time of *Caligula*, *Herod* the Tetrarch coming from *Jerry* to *Rome*, he was banished by that Emperor from *Rome* to *Lugdunum*, a Town in *France*; and *Pontius Pilate* falling into Disgrace, he was reduced to such Miseries and Calamities, that he was very wretched in this World, and never satisfied in his Conscience, which so terrified him, for passing Sentence of Death upon the Son of God our blessed Saviour Jesus Christ in *Jerusalem*, that he often attempted to lay violent Hands upon himself but was prevented: Nevertheless the Wrath of God pursuing his troubled Soul, *Pontius Pilate* wandered to *Siena* in *Italy*, and being no longer able to survive the Tortures of his insupportable Afflictions, he there drowned himself in a Lake, which still bears his Name, and where he every Year appears by the Banks, in the Judicial Habit wherein he judged our Saviour; but whatever Man or Woman happens then to see this Apparition, he, or she within the same Year certainly dies. Besides, of such wonderful Nature is the Water of this Lake, that if any Person throws any Thing in it, it swells so boisterous, that the Water in a furious manner overflows it's Bounds, it drowns a great part of the Country, to the great Destruction of Man and Beast; wherefore Laws are there made, which forbid either Man, Woman, or Child to throw any Thing into this Lake, upon Pain of Death.

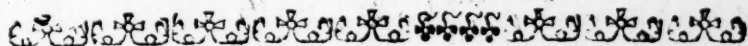
Furthermore, it is to be noted, that in less than three Years after the Death of *Pontius Pilate*, his whole Generation and Family, by one untimely End or other, was entirely extinct: So implacable was the wrath of GOD, that it totally extirpated the whole Lineage of him and *Judas* (who had a Hand in betraying and condemning our Saviour Jesus Christ) from off the Earth.



THE



THE Life of Judas, &c.



CHAP. I.

His Birth and Parentage, the Dream of his Mother, and how he was thrown into the Sea.

THE sacred Scripture tells us very plain,
That by the Means of Judas, CHRIST was slain;
But no where doth discover this Man's Birth,
Who was the vilest Wretch upon the Earth.

To tell his Parents Names, and his strange Birth,
His Life and Actions, to his wretched Death,
Shall be my Task, from Authors most sincere,
If that, good People, you the same will hear.

His Father *Machabeus* call'd by Name,
A worthy Merchant, and of sob'rous Fame,
Who of the Tribe of *Issachar* was he,
A Man of Goodness, Virtue, Probity.

One *Berence*, a Lady rich and fair,
Of noble Parents, whom all did revere;
To her this Merchant made his kind Address,
In Words as graceful as he could express.

The Lady won, the Rites were solemniz'd,
By every one this happy Pair were priz'd;
And after this, the Lady chaste and mild,
Was by her lawful Husband got with Child.

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In *Joppa* then they liv'd, a Sea-port Town
 In *Pal'stine*, a Place of great Renown:
 But now the barb'rous *Turks* do in it live,
 Who in th' *Imposter Mahomet* believe.

Sometime before fair *Berenice* conceiv'd,
 By *Nightly Visions* she was sorely griev'd:
 And often did those sad unwelcome *Dreams*,
 'Twixt *Sleep* and *Wake*, cause her to give sad *Screams*.

With such *tumultuous Thoughts* possess'd, one *Night*,
 Her Husband ask'd her, What did cause her *Fright*?
 She said, *My Dear*, sad *Grief* I well may feel;
 You'll know the like, when I the same reveal.

My tender Child, that now lies in my *Womb*,
 (Oh that he was but in the silent *Tomb*!)
 For he'll be born, on *Purpose* to betray
 The *LORD* of *Life*, whom cruel *Jews* will slay.

Then for this sad *Offence*, so vile and foul,
 A heavy *Judgment* lies upon his *Soul*:
 No sooner shall the blessed *JESUS* bleed,
 He'll hang himself for this most sinful *Deed*.

This said the Lady burst in melting *Tears*,
 Whose Husband strove to mitigate her *Cares*;
 And both agreed to make the *Child* away,
 Least such an *Odium* might upon them lay.

Soon after this, fair *Berenice* was brought
 To Bed of *Judas*, whose poor *Life* was sought:
 This was two *Years* before our *Saviour's* Birth,
 Who came to save all sinful *Souls* on *Earth*.

So beautiful was *Judas*, and so fair,
 With such an *Aspect*, and such *Features* rare,
 As made his *Parents* Sorrow much the more,
 Whose fatal *End* they did with *Tears* deplore.

But what confirm'd the sad predicting *Dream*,
 And did appear astonishing to them,
 Was, that upon it's tender *Breast* they see
 A fatal *Cross*, and shameful *Gibbet Tree*.

Amaz'd at this, the trembling *Parents* stood,
 Yet could not think to shed the *Infant's* *Blood*:
 Another *Way*, less cruel they contrive
 To lose the *Child*, and not of *Life* deprive.

So that if *Heav'n* was pleas'd it's *Life* to save,
 It might protect it from the wat'ry *Grave*;
 And therefore they a little *Chest* provide
 For the sweet *Child* to sail the next *Ebbing Tide*.

In

In this the Infant Judas they inclose;
But—where's the Pen can tell the Mother's Woes?
The harmless Infant, smiling in her Face,
Making greater Horror in her Soul take Place.

O barb'rous Woman am I, then said she,
How know I that my Dream was Heav'n's Decree?
And was it so! how sinful yet am I!
To cause my innocent sweet Babe to die?

G O D might reverse the Laws he did provide,
As unto Nin'veth Mercy shew he did;
Better it is to trust in his Defence,
Than to avert his mighty Providence.

O whither must my harmless Child now go?
See how it looks! Alas, it does not know!
Or if it happens into distant Lands,
Who knows what Usage vile from Strangers Hands?

Farewel, my Child! Ah! miserable me!
What Grief I feel! what Mis'ries do I see!
Farewel! Farewel! she said: then on the Ground
The mournful Lady fell into a Swoon.

CH A P. II.

How young Judas was cast into the Sea, and how he was saved by a King, put to Nurse by him, and called Iscariot.

W Hile that the mournful Lady's fill'd with Care,
Let's view the Husband and the Father dear:
Poor Man! his Grief and Trouble was not small,
For with his Son he fear'd his Lady's Fall.

Straight he a trusty Servant call'd, to whom
He made all known of poor young Judas's Doom:
Bid him to lay the Chest in current Tide,
Midst rapid Streams, in surging Seas to glide.

The Servant took the Infant then, and did
What his kind Master unto him had bid:
Soon did the floating Judas disappear,
And Waves impetuous drive him Heav'n knows where.

To hide this sad suppos'd Catastrophe,
The Parents then reported him to be
Put out to Nurse, and had sham Letters sent
That he was dead, so into Mourning went.

With this Device, none did mistrust at all,
But still themselves lamented at his Fall;

And

And did conclude the Infant to be lost
In raging Waves, or perish'd on some Coast;

Where none were nigh, on large capacious Sands,
Excepting Crows, or Vultures, on the Strands,
Who might it's little Body make a Prey,
And be more cruel than the merc'less Sea.

But let us now see what's become of him,
Who on the surging Billows long did swim:
He is preserv'd, by supernatural Power,
That nothing (but himself) can him devour.

Toft too and fro, from this Wave to the next,
Yet *Judas*, not like Mariners, is vex'd;
Knows not the Dangers that do him attend,
Nor yet is sensible that Heav'n's his Friend

A King there was, who took a great Delight
Upon a Mountain of stupendious Height,
Whereon he had a graceful House built high,
To view the Ships and Vessels sailing by.

While with most curious Eyes he thus survey'd
Those noble Ships, which on the Sea did Trade,
What should appear unto the Monarch's Eye,
But *Judas* in his Chest came sailing by.

The King concluding some Ship cast away,
And this Part of the Goods upon the Sea,
Sent out a Boat, that they the Chest might bring,
Who soon secur'd and brought it to the King.

But when the same was open'd, what surprize
To see an Infant! All lift up their Eyes:
Wrapt in soft Garments, round the Chest was lin'd,
With Oyl Cloth, and thus guarded they it find.

Therein a written Parchment did proclaim
Nothing but this, *Young Judas is my Name*:
Some Food likewise, that if to Hands it came,
They might from Death preserve it with the same.

The King at this Adventure was amaz'd,
And wond'ring at the beautiful Infant gaz'd,
Who, tho' so long in most unhappy Case,
Did seem to smile still in the Monarch's Face.

To that Name *Judas*; then this Monarch great,
Added *Isariot*, to such propitious Fate
Had drove him there upon that happy Coast,
Where he was sav'd, it seems, from being lost.

A Nurse was then provided with great speed,
To whom the King committed it indeed:
And in short Time a lovely Child it grew,
And pleas'd the Monarch, who much lov'd it too.

Thus do we see it's Birth and great Success,
But yet we're forc'd to tell his Wickedness;
So that in order we may now proceed,
Hear in the Third Place what young Judas did.

C H A P. III.

*How young Judas coming to Years, was advanced; and how
unfortunately he kill'd the King's Son.*

W H E N fit for Learning, Judas he was sent
To School, and there his Mind to study bent;
And so encreas'd in Wisdom, all admir'd
His early Years, and what he had acquir'd.

Soon was he skill'd in *Latin* and in *Greek*,
And with nice Judgment both these Tongues could speak
His subtile Genius made him soon descry
The *Mathematicks* and *Philosophy*.

Thus, by a Lib'ral Education, he
Was lov'd by Priests and the Nobility:
So that the King did him Companion make
With his own Son, and the same Freedom take.

When come to Years, one of the Council he
Was by this Monarch great prefer'd to be:
And was, in short the Fav'rite of the King,
Who gave to him what Posts might Profits bring.

It happen'd once, that with the King's own Son,
He went a Merry-making out of Town;
And there they had some little Difference,
Which both resent'd, tho' both gave Offence.

Their glitt'ring Swords, made of the finest Steel,
They drew, and gave such Wounds that none could heal:
In this Encounter, Judas, most accurst,
Oh fatal Chance! Gave the King's Son the worst.

Who dying, wallow'd in his purple Gore;
The Kingdom's Heir, who can too much deplore!!
Or yet express the Anguish of the King,
When he shall come to hear this dismal Thing?

Now Judas, who was Counsellor of State,
Is forc'd to leave his Pomp and Riches great;
And with what Money he had in his Purse,
His Safety seek, and find the speediest Course.

Soon taking Ship, it chanc'd that he arriv'd
 At Joppa, where his own dear Parents liv'd:
 And here he thought in Service for to stay,
 And to lament that Life he took away.

C H A P. IV.

*How Judas was intreated to wait on a Gentleman, and how
 unfortunately he kill'd Machabæus, his own Father.*

NOT long Iscariot liv'd without a Place,
 For being tall, and of a comely Grace,
 No sooner he for Service had enquir'd,
 But he obtain'd what he so much desir'd.

And here behold inconstant Fortune's Change,
 One who'd Possessions, now is forc'd to range!
 He, who was Lord of others, doth submit
 To lay himself at an Inferior's Feet.

A Gentleman, but of no high Degree,
 Did entertain him in his Family,
 To be his Footman, where he stay'd some Time,
 Until he did commit another Crime.

His Mistress walking forth to take the Air,
 Espy'd some Fruit that lovely did appear:
 The Garden was by Judas's Parents own'd,
 With several Houses and adjacent Ground.

She, longing much, to her did Judas call,
 And gave him Money to buy some withall;
 Who straightway to his unknown Parents went,
 But for to steal the same was his Intent.

But then most covetous he grew of Pelf,
 And thought to keep the Money to himself:
 So o'er the Wall he leapt, his Father Dear,
 Appriz'd was of him, and secur'd him there.

Now see the Father and the Son engag'd,
 Unknown to each, implacably enrag'd!
 The one a striving to secure the Thief,
 The other to get clear of Shame and Grief.

Thus did they Fight, none seeing them to part,
 'Till Judas stabb'd his Father to the Heart;
 There left him bleeding in a Crimson Flood,
 The Ground being stain'd with his own nat'ral Blood,

Go, Paricide! Now whether wilt thou fly,
 To hide thy Sins from the Almighty's Eye?

Well

Well, he is fled, like an *Itinerate*,
And roves about, expecting his sad Fate.

These Sins are great ; but yet a greater he
Is to commit before his Tragedy :
His Life portends his Death, and Death so foul
Brings an eternal Blemish on his Soul.

and how
father.

C H A P. V.

*How Judas, returning in a Year's Time, married his own
Mother; and how she knew him to be her Son by the
Marks she had perceived at his Birth.*

W H E N that the Year it's Annual Course had run,
Judas return'd to *Joppa* once again ;
And finding in that Place he was not known,
He did reside quietly in the Town.

And being handsome, to external View,
Was much belov'd by all that *Judas* knew ;
And, settling to some Business, he became
In much Request ; but then he chang'd his Name.

His Father now was dead above a Year,
Then did he court his tender Mother dear ;
Who, liking him, became his lawful Bride,
But little thought by him her Husband dy'd.

Sometime they liv'd together in great Love,
And in each other, each did happy prove,
'Till that the sad predicting Signs appear,
That fill'd them both with Horror and Dispair.

For as one Morning he rose from his Bed,
Those Marks he had were plain discovered,
By his dear Mother, who was in Surprise,
So that the Tears came trickling from her Eyes.

Tell me, said she, my Dear, from whence you came,
Who were your Parents, and what was their Name ?
For when that Cross and Gibbet I do see,
It calls to mind my Child, and that you're he.

Said *Judas*, Truly Dearest, I can't frame
Who were my Parents, nor from whence I came ;
But, be they whom they will, this I must say,
They were unkind, and flung me in the Sea.

A King preserved me from being lost,
And found me sailing on the *Iscarian Coast* :

Judas, my unkind Parents did me Name,
Isca'riot then was added to the same.

This King he lov'd me, and did make me great,
And one of his chief Ministers of State,
'Till that I'd kil'd his Son of high Renown,
And then escap'd to this very Town.

Here soon in Service I was entertain'd,
'Till in your Husband's Blood my Hands I stain'd;
But venturing here again, I wedded you:
This is my Life, and what I've told is true.

Histender Mother then, in weeping State,
Said, Who can alter the Decrees of Fate?
For thou my Son, as well as Husband art;
Great is my Sorrow, sad my wounded Heart.

And since these Secrets you've disclos'd to me,
Not carnally concern'd with you I'll be;
But I advise you, for your Sins so foul,
Repent that G O D may pity your poor Soul.

Accordingly, to all Appearance, he
Did lead a Life of strictest Piety:
His Mother knew what greater Ills would come;
Yet did not tell him of his fatal Doom.

Thus lived they, until our Saviour dear,
Promulg'd his glorious Gospel far and near,
That all, who would on him firmly believe,
Should with his heavenly Father always live.

C H A P. VI.

How our blessed Saviour JESUS CHRIST coming
that Way, Judas followed him, and became one of his
Apostles; and how he betray'd his Lord and Master,
and being filled with deep Compunction of Heart, hang'd
himself for the same, whose Bowels drop'd out of his
Belly.

O U R Blessed Saviour, when upon the Earth,
Did seek to save us from eternal Death;
And many Miracles he wrought divine,
To make his Truth and Doctrine brightly shine:

He heal'd the Sick, restor'd the blind to Sight,
And made the Lame and Impotent upright;
Cast out the Devils, cur'd the Deaf and Dumb,
And rais'd Laz'rus from his silent Tomb.

These

These Miracles did make the Jews to frown,
Who thought his Gospel would their Laws pull down;
Whereas he only came for to fulfil
The ancient Proph'cies, and his Father's Will.

Tho' great Discouragements our Lord receiv'd,
Being persecuted much revild and griev'd;
Yet many Profelytes his Preaching gain'd,
And his Divinity itself maintain'd.

It happen'd that our Lord to Joppa came,
Where Judas having heard before his Fame,
And seeing what amazing Acts were done,
To be his Follower he resolv'd upon.

Who, but th' unbelieving Jews, could see,
The Son of GOD preach his Divinity;
Perform such Acts, and Mercy freely give,
And yet not strive in his good Way to live?

But Judas now forsook his House and Home,
And with our dear Redeemer then did roam:
So zealous was he, Jesus did admire
And him Apostle made to his Desire.

But when our Lord his Work had finish'd, then
He knew he was to be betray'd to Men;
That Judas was the Man that would do this,
And should betray him with a treach'rous Kiss.

So when that Holy Supper most Divine,
Or blessed Sacrament of Bread and Wine,
He instituted, then our Lord did say,
Verily one of you shall me betray.

The Apostles then were in great Misery,
And every one thus said, Lord, Is it I?
Jesus said, *He that dips his Hand with me
In Dish, betrays me into Misery.*

Judas said pertly, Master, Is it I?
Thou hast said it: Jesus made that reply.
And then the Devil enter'd into his Heart,
Who from our Saviour, and them all, did part.

Go, Traytor Judas! thirsty of vile Pelf,
Betray thy Master, then go hang thy self!
'Tis done!—He to the Chief Priest's takes his way,
Consults with them how he might Christ betray.

For Thirty Pieces of bright Silver then
He sold his GOD, the Saviour of all Men;

And

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These

And, with an armed Band, to them did say,
He, whom I kiss, is him whom I betray.

Our Saviour's Dissolution being nigh,
Who's shortly to put off Humanity:
He's gone, as was his Custom, for to pray
This bitter Cup from him might pass away.

In *Gethsemane's* Garden fair he stood,
Then kneel'd and pray'd 'till he sweat Drops of Blood;
And coming unto his Disciples, found
Them fast asleep upon the humid Ground.

Peter, said he, *what! hadst thou not the Pow'r,*
For thy dear LORD, to watch one single Hour?
Then thrice he pray'd, intensely, *as I'm thine,*
Thy Will be done, O Father, and not mine.

And now departing, who should come along
But Traytor *Judas* with an armed Throng;
Who came to *JESUS*, *Master hail*, said he,
And thus appriz'd them of his Treachery.

Dost thou betray me with a Kiss? said he,
Then met the Tumult with great Majesty,
Ask'd, *whom they sought?* with such an awful Sound,
As made some of them fall into the Ground.

But ne'ertheless surrender'd unto those,
Tho' he might Heav'n invoc'd against his Foes;
And such his Love, he heal'd *St. Peter's* Blow,
Giv'n to the High Priest's Servant, his great Foe.

When thus secur'd, he's to Tribunal brought;
False Witnesses, to swear against him, sought:
Peter denies him, his Disciples fly,
And all forsake him in Extremity.

In Form of a mock King he is array'd,
A Scepter Judicrous by him is sway'd;
A Crown of Thorns that pierc'd his tender Head,
He's thus from *Pilate* unto *Herod* led.

And when with Furrows they had plow'd his Skin,
In gorgeous Purple he array'd was in;
Which when the same with bleeding Wounds cemented,
'Twas then pluck'd off, and so his Flesh was rented.

And to compleat this horrid Tragedy,
He is compell'd to bear the fatal Tree;
With which, to Mount of *Calvary*, he's hal'd,
And there upon the fatal Cross is nail'd.

Now

Now view the Son of GOD in all his Pains,
Expos'd to Mocks, and Scorns, and vile Disdains;
Pierc'd and bor'd thro' the most tormenting Parts,
As could b'inflicted by the hardest Hearts.

His Body hanging on four painful Wounds,
In nervous Places, bleeding to the Ground:

" 'Tis done, 'tis finish'd—This he scarce had said,

" But sighs anew, and bows his awful Head.

" Languid and Pale, closing his sacred Eyes,

" And groans aloud, yields up his Soul, and dies:

" When lo! the Sun withdraws his conscious Rays,

" And thickest Sables muffle up his Face.

" The Heav'ns, the angry Heaven's, with Horrors shake,

" And lab'ring Clouds with dismal Thunders break:

" Hudge Sheets of livid Fires their Flames disclose,

" And every Orb with azur'd Sulphure glows.

Before our Saviour dy'd, I should have said,

How cruel *Judas* who had him betray'd,

Brought back the Silver; but would not digress,

When I began his Suff'rings to express,

No sooner *Judas* the Designs did know,

Of the Chief Priests, what C H R I S T should undergo,

But he restor'd the Silver, and then said,

That Blood most Innocent he had betray'd.

I've sinned, said he: *See thou to that*, say they:

He throws the Money down, and went away:

Now Grief and Horror do torment his Mind,

He can no solid Satisfaction find.

Heav'ns Arrows stuck close to his wounded Side,

He grows uneasy, can't himself abide:

If C H R I S T he believ'd GOD's Son not to be,

Yet is assur'd the *Best of Men* was he.

Two Murders vile he knew before he'd done,

His *tender Father*, and a *Monarch's Son*;

And now to think how he betray'd his L O R D,

Did make him to himself, be most abhor'd.

No Man, that's troubled with a guilty Mind,

(Who in this World can ever Comfort find,

By seeing Visions haunt him Day and Night)

Could have, than *Judas*, any less Delight.

Remorse and Shame, horror and sad Dispair,

Tormented him, let him go any where;

His

Now

His Hours tedious seem'd, he banish'd Sleep,
Care his Companion, Thoughts that wound him deep.

Cato he died for the Sake of *Rome*,
And fair *Lucretia's* Virtue caus'd her Doom:
But *Judas* tell for no such noble Cause,
His Death deserves no Merit or Applause.

To ease that horrid Pain he did endure,
He welcomes Death, and from him seeks a Cure;
For soon he hang'd himself upon a Beam,
And this the Scripture testifies the same.

Thus died *Judas*, who when he was found,
His Bowels burst and tumbled on the Ground:
Sad was the Sight; but this unhappy Death
Fulfill'd his Mother's Dream before his Birth.

He was a horrid Traytor, it is true,
But happy 'twas so, both for me and you;
And since it was fore-told he so should be,
We cannot but see God's Omniscieny.

Thus to an End I've brought what I propos'd,
And both his Birth, his Life, and Death disclos'd,
Some Application to our selves there shou'd
Be made, and then with it I shall conclude.

Did *Judas* sin? Two righteous Persons slay?
And then the blessed Son of GOD betray?
Learn we from hence our Passions to restrain,
And be not covetous for filthy Gain.

The one, it seems, doth put out Reason's Eyes,
And he that's covetous can ne'er be wise;
Because by this he looses his dear Soul,
As *Judas* did by this Offence so foul.

But since these Means our dear Redeemer brought
To Death, whose chief Destruction *Judas* wrought;
We have this Comfort still, that CHRIST, I say,
Will come and be our Judge at the last Day.

Then, to conclude, let's strive for to possess
All solid Vertue, Truth and Holiness,
That JESUS may pronounce us Servants true,
Enter the Kingdom that's prepar'd for you.

Where Streams of Joy, and ravishing Content,
Do ever flow, and are most permanent:
And where bright Angels sing incessantly
Praises unto the Blessed TRINITY.

Days F I N I S

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